

END OF THE WORLD AND IT'S SIGNS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Important Message

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Author's Introduction and Book's Edition

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Why I have written this book?

- I have written this book in order to guide the people about the coming events before the Day of Resurrection and in order to make the people aware of all those events that are surely going to take place in this world. People have again forgotten about their Life hereafter and the stage at which today we are present. Today we are standing in the middle stage and soon this middle stage will be heading towards the Major signs of the Day of Resurrection. I hope people will take serious attention towards it.

Muhammad Talal Javaid.

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Chapter 1

ALL REFERENCES FROM SAHIH BUKHARI

- **Volume 9, Book 88, Number 170 :Narrated by Ibn 'Abbas**

A man came to Allah's Apostle and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Quran, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet said, "Do not swear."

- **Volume 9, Book 88, Number 171 :**
Narrated by Samura bin Jundub

Allah's Apostle very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven there was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them,

'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up and I went up' The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day) I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Quran and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses;, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba) and the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet, "O Allah's Apostle! What about the children of pagans?" The Prophet replied, "And also the children of pagans." The Prophet added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'"

- **Volume 9, Book 88, Number 172 :**
Narrated by Asma' The Prophet said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

- **Volume 9, Book 88, Number 173 :**

Narrated by 'Abdullah The Prophet said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"

- **Volume 9, Book 88, Number 174 :**

Narrated by Sahl bin Sa'd I heard the Prophet saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abu Sa'id Al-Khudri added that the Prophet further said: "I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!'"

- **Volume 9, Book 88, Number 175 :**

Narrated by Abdullah Allah's Apostle said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Apostle? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

- **Volume 9, Book 88, Number 176 :**
Narrated by Ibn Abbas The Prophet said,
"Whoever disapproves of something done by
his ruler then he should be patient, for
whoever disobeys the ruler even a little (little
= a span) will die as those who died in the Pre-
Islamic Period of Ignorance. (i.e. as rebellious
Sinners)."

- **Volume 9, Book 88, Number 177 :**

Narrated by Ibn 'Abbas The Prophet said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of Ignorance (as rebellious sinners). (Fateh-Al-Bari page 112, Vol. 16)

- **Volume 9, Book 88, Number 178 :**

Narrated by Junada bin Abi Umaiya We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet and by which Allah may make you benefit?" He said, "The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

- **Volume 9, Book 88, Number 179 :**

Narrated by Usaid bin Hudair A man came to the Prophet and said, "O Allah's Apostle! You appointed such-and-such person and you did not appoint me?" The Prophet said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

- **Volume 9, Book 88, Number 180 :**

Narrated by Abu Huraira I heard the truthful and trusted by Allah (i.e., the Prophet) saying, "The destruction of my followers will be through the hands of young men from Quraish."

- **Volume 9, Book 88, Number 181 :**
Narrated by Zainab bint Jahsh The Prophet got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet said, "Yes, if evil increased."

- **Volume 9, Book 88, Number 182 :**
Narrated by Usama bin Zaid Once the Prophet stood over one of the high buildings of Medina and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses as rain drops fall."

- **Volume 9, Book 88, Number 183 :**
Narrated by Abu Huraira The Prophet said, "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj.' They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" (See Hadith No. 63, Vol. 8)

- **Volume 9, Book 88, Number 184 :**

Narrated by 'Abdullah and Abu Musa The Prophet said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al-Harj means killing."

- **Volume 9, Book 88, Number 185 :**

Narrated by Abu Musa The Prophet said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

- **Volume 9, Book 88, Number 186 :Narrated by Abu Musa** The Prophet said...(as in, 185). And Harj, in the Ethiopian language, means killing.

- **Volume 9, Book 88, Number 187 :**
Narrated by 'Abdullah The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing," Ibn Mas'ud added: I heard Allah's Apostle saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

- **Volume 9, Book 88, Number 188 :**
Narrated by Az-Zubair bin 'Adi We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al-Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet."

- **Volume 9, Book 88, Number 189 :**
Narrated by Um Salama (the wife of the Prophet) Allah's Apostle woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter."

- **Volume 9, Book 88, Number 190 :**
Narrated by 'Abdullah bin 'Umar The statement of the Prophet: Whoever takes up arms against us, is not from us."

- **Volume 9, Book 88, Number 191 :**
Narrated by 'Abdullah bin 'Umar Allah's Apostle said, "Whoever takes up arms against us, is not from us."

- **Volume 9, Book 88, Number 192 :**
Narrated by Abu Musa The Prophet said,
"Whoever takes up arms against us, is not
from us."

- **Volume 9, Book 88, Number 193 :**

Narrated by Abu Huraira The Prophet said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"

- **Volume 9, Book 88, Number 194 :**

Narrated by Sufyan I said to 'Amr, "O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, 'A man carrying arrows passed through the mosque and Allah's Apostle said to him, 'Hold the arrows by their heads! '"Amr replied, "Yes."

- **Volume 9, Book 88, Number 195 :**

Narrated by Jabir A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the iron heads so that it might not scratch (injure) any Muslim.

- **Volume 9, Book 88, Number 196 :**

Narrated by Abu Musa The Prophet said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, "... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

- **Volume 9, Book 88, Number 197 :**
Narrated by 'Abdullah The Prophet, said,
"Abusing a Muslim is Fusuq (evil doing) and
killing him is Kufr (disbelief)."

- **Volume 9, Book 88, Number 198 :**

Narrated by Ibn 'Umar I heard the Prophet saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."

- **Volume 9, Book 88, Number 199 :**

Narrated by Abu Bakra Allah's Apostle addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?" We replied, "Yes. O Allah's Apostle." He then said, "What town is this? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Apostle." He then said, "Your blood, your properties, your honors and your skins (i.e., bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't I conveyed Allah's message to you?" We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was like that. The Prophet added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

- **Volume 9, Book 88, Number 200 :**
Narrated by Ibn Abbas The Prophet said,
"Beware! Do not renegade as (disbelievers) after
me by striking (cutting) the necks of one
another."

- **Volume 9, Book 88, Number 201 :**

Narrated by Jarir The Prophet said to me during Hajjat-al-Wada', "Let the people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

- **Volume 9, Book 88, Number 202 :**
Narrated by Abu Huraira Allah's Apostle said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

- **Volume 9, Book 88, Number 203 :**
Narrated by Abu Huraira Allah's Apostle said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

- **Volume 9, Book 88, Number 204 :**

Narrated by Al-Hasan (Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between 'Ali and 'Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Apostle (i.e., 'Ali)." Abu Bakra said, "Allah's Apostle said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell-Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1)

- **Volume 9, Book 88, Number 205 :**
Narrated by Al-Ahnaf Abu Bakra said: The Prophet said (as in, 204).

- **Volume 9, Book 88, Number 206 :**

Narrated by Hudhaifa bin Al-Yaman The people used to ask Allah's Apostle about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Apostle! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, 'Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)??" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

- **Volume 9, Book 88, Number 207 :**

Narrated by Abu Al-Aswad An army unit was being recruited from the people of Medina and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn 'Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Apostle (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed: 'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4.97)

- **Volume 9, Book 88, Number 208 :**

Narrated by Hudhaifa Allah's Apostle related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

- **Volume 9, Book 88, Number 209 :**
Narrated by Salama bin Al-Akwa That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa! You have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Apostle allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When 'Uthman bin Affan was killed (martyred), Salama bin Al-Akwa' went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

- **Volume 9, Book 88, Number 210 :**
Narrated by Abu Sa'id Al-Khudri Allah's Apostle said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.

- **Volume 9, Book 88, Number 211 :**

Narrated by Anas The people started asking the Prophet too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet said, " I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse: 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5.101)

- **Volume 9, Book 88, Number 212 :**

Narrated by Salim's father The Prophet stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "...the side of the sun..."

- **Volume 9, Book 88, Number 213 :**

Narrated by Ibn 'Umar I heard Allah's Apostle while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out."

- **Volume 9, Book 88, Number 214 :**
Narrated by Ibn 'Umar The Prophet said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

- **Volume 9, Book 88, Number 215 :**

Narrated by Sa'id bin Jubair 'Abdullah bin 'Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says: 'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn 'Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

- **Volume 9, Book 88, Number 216 :**

Narrated by Shaqiq I heard Hudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet about the afflictions?' Hudhaifa said, "The affliction of a man in his family, his property, his children and his neighbors are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil." 'Umar said, "I do not ask you about these afflictions, but about those afflictions which will move like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." 'Umar said, "Will that door be broken or opened?" I said, "No. it will be broken." 'Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masruq to ask him what does the door stand for? He replied, "'Umar."

- **Volume 9, Book 88, Number 217 :**

Narrated by Abu Musa Al-Ash'ari The Prophet went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gatekeeper of the Prophet though he has not ordered me." The Prophet went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abu Bakr waited outside and I went to the Prophet and said, "O Allah's Prophet! Abu Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get you permission." The Prophet said, "Admit him and give him the glad tidings of entering Paradise." So Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then 'Uthman came and I said (to him), "Wait till I get permission for you." The Prophet said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthman is separate from theirs.")

- **Volume 9, Book 88, Number 218 :**

Narrated by Abu Wail Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Apostle saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.' "

- **Volume 9, Book 88, Number 219 :**
Narrated by Abu Bakra During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

- **Volume 9, Book 88, Number 220 :**
Narrated by Abu Maryam Abdullah bin Ziyad Al-Aasadi When Talha, AzZubair and 'Aisha moved to Basra, 'Ali sent 'Ammar bin Yasir and Hasan bin 'Ali who came to us at Kufa and ascended the pulpit. Al-Hasan bin 'Ali was at the top of the pulpit and 'Ammar was below Al-Hasan. We all gathered before him. I heard 'Ammar saying, "'Aisha has moved to Al-Busra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her ('Aisha)."

- **Volume 9, Book 88, Number 221 :**

Narrated by Abu Wail 'Ammar stood on the pulpit at Kufa and mentioned 'Aisha and her coming (to Busra) and said, "She is the wife of your Prophet in this world and in the Hereafter, but you people are being put to test in this issue."

- **Volume 9, Book 88, Number 222 :**

Narrated by Abu Wail Abu Musa and Abii Mas'ud went to 'Ammar when 'Ali had sent him to Kufa to exhort them to fight (on 'Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." 'Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas'ud provided 'Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

- **Volume 9, Book 88, Number 223 :**

Narrated by Shaqiq bin Salama I was sitting with Abu Mas'ud and Abu Musa and 'Ammar. Abu Mas'ud said (to 'Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet I have never seen anything done by you more criticizable by me than your haste in this issue." 'Ammar said, O Abu Mas'ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet." Then Abu Mas'ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to 'Ammar and said (to them), "Put on these suits before going for the Friday prayer."

- **Volume 9, Book 88, Number 224 :**

Narrated by Ibn 'Umar Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."

- **Volume 9, Book 88, Number 225 :**

Narrated by Al-Hasan Al-Basri When Al-Hasan bin 'Ali moved with army units against Muawiya, 'Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their children?" 'Amr bin Al-As said: I (will look after them). On that, 'Abdullah bin 'Amir and 'Abdur-Rahman bin Samura said, "Let us meet Muawaiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin 'Ali) came and the Prophet said, 'This son of mine is a chief, and Allah may make peace between two groups of Muslims through him.'"

- **Volume 9, Book 88, Number 226 :**
Narrated by Harmala (Usama's Maula) Usama (bin Zaid) sent me to 'Ali (at Kufa) and said, "'Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you ('Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' " Harmala added: "'Ali didn't give me anything (when I conveyed the message to him) so I went to Hasan, Hussain and Ibn Ja'far and they loaded my camels with much (wealth)."

- **Volume 9, Book 88, Number 227 :**

Narrated by Nafi 'When the people of Medina dethroned Yazid bin Muawiya, Ibn 'Umar gathered his special friends and children and said, "I heard the Prophet saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

- **Volume 9, Book 88, Number 228 :**

Narrated by Abu Al-Minhal When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain."

- **Volume 9, Book 88, Number 229 :**
Narrated by Abi Waih Hudhaifa bin Al-Yaman
said, 'The hypocrites of today are worse than
those of the lifetime of the Prophet, because
in those days they used to do evil deeds
secretly but today they do such deeds openly.'

- **Volume 9, Book 88, Number 230 :**
Narrated by Abi Asha'sha Hudhaifa said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is Kufr (disbelief) after belief.'

- **Volume 9, Book 88, Number 231 :**
Narrated by Abu Huraira The Prophet said,
"The Hour will not be established till a man
passes by a grave of somebody and says,
'Would that I were in his place.' "

- **Volume 9, Book 88, Number 232 :**
Narrated by Abu Huraira Allah's Apostle said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

- **Volume 9, Book 88, Number 233 :**
Narrated by Abu Huraira Allah's Apostle said,
"The Hour will not be established till a man
from Qahtan appears, driving the people with
his stick."

- **Volume 9, Book 88, Number 234 :**
Narrated by Abu Huraira Allah's Apostle said,
"The Hour will not be established till a fire will
come out of the land of Hijaz, and it will throw
light on the necks of the camels at Busra."

- **Volume 9, Book 88, Number 235 :**
Narrated by Abu Huraira Allah's Apostle said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it)."

- **Volume 9, Book 88, Number 236 :**

Narrated by Haritha bin Wahb I heard Allah's Apostle saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

- **Volume 9, Book 88, Number 237 :**

Narrated by Abu Huraira Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance... so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

- **Volume 9, Book 88, Number 238 :**
Narrated by Al-Mughira bin Shu'ba Nobody asked the Prophet as many questions as I asked regarding Ad-Dajjal. The Prophet said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet said, "Nay, he is too mean to be allowed such a thing by Allah" (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal.)

- **Volume 9, Book 88, Number 239 :**

Narrated by Anas bin Malik The Prophet said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him."

- **Volume 9, Book 88, Number 240 :**
Narrated by Abu Bakra The Prophet said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them)."

- **Volume 9, Book 88, Number 241 :**
Narrated by Abdullah bin Umar Allah's Apostle stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad-Dajjal is one-eyed whereas Allah is not."

- **Volume 9, Book 88, Number 242 :**
Narrated by 'Abdullah bin 'Umar Allah's Apostle said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, 'Who is this?' They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza'a."

- **Volume 9, Book 88, Number 243 :**
Narrated by 'Aisha I heard Allah's Apostle in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal.

- **Volume 9, Book 88, Number 244 :**

Narrated by Hudhaifa The Prophet said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

- **Volume 9, Book 88, Number 245 :**
Narrated by Anas The Prophet said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Hadith is also quoted by Abu Huraira and Ibn 'Abbas).

- **Volume 9, Book 88, Number 246 :**

Narrated by Abu Sa'id One day Allah's Apostle narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighboring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Apostle has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad-Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so."

- **Volume 9, Book 88, Number 247 :**

Narrated by Abu Huraira Allah's Apostle said,
"There are angels at the mountain passes of
Medina (so that) neither plague nor Ad-Dajjal
can enter it.'

- **Volume 9, Book 88, Number 248 :**
Narrated by Anas bin Malik The Prophet said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it."

- **Volume 9, Book 88, Number 249 :**
Narrated by Zainab bint Jahsh That one day Allah's Apostle entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet said, "Yes, if the (number) of evil (persons) increased."

- **Volume 9, Book 88, Number 250 :**
Narrated by Abu Huraira The Prophet said, "A hole has been opened in the dam of Gog and Magog." Wuhayb (the sub-narrator) made the number 90 (with his index finger and thumb).

Chapter 2

ALL REFERENCES FROM SAHIH MUSLIM

- Book 001, Number 0319:

Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that he said: We travelled with the Messenger of Allah (may peace be upon him) between Mecca and Medina and we passed by a valley. He (the Holy Prophet) asked: Which valley is this? They said: This is the valley of Azraq Upon this he (the Holy Prophet) remarked: (I feel) as if I am seeing Moses (peace be upon him), and then he described something about his complexion and hair, which Diwud (the narrator) could not remember. He (Moses, as described by the Holy Prophet) was keeping his fingers in his ears and was responding loudly to Allah (saying: I am as Thy service, my Lord) while passing through that valley. We then travelled (further) till we came to the mountain trail. He (the Holy Prophet) said: Which mountain trail is this? They said: It is the Harsha or Lift. He (the Holy Prophet) said: (I perceive) as if I am seeing Yunus on a red camel, with a cloak of wool around him. The halter of his camel was that of the fibre of date-palm, and he was passing through the valley saying: I am at Thy service! my Lord.

- Book 001, Number 0320:

It is narrated on the authority of Mujahid that he said: We were with Ibn 'Abbas and (the people) talked about al-Dajjal. (One of them remarked. There is written between his eyes (the word) Kafir (infidel). The narrator said: Ibn 'Abbas remarked: I did not hear him (the Holy Prophet) say it, but he said: So far as Ibrahim is concerned. you may see your companion and so far as Moses is concerned, he is a well-built man with wheat complexion (riding) on a red camel with its halter made of the fibre of date-palm (and I perceive) as if I am seeing towards him as he is going down in the valley saying: I am at Thy service! my Lord.

- Book 001, Number 0321:

It is narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: There appeared before me the apostles, and Moses was among men as if he was one of the people of Shanu'a, and I saw Jesus son of Mary (peace be upon him) and I saw nearest in resemblance with him was 'Urwa b. Mas'ud, and I saw Ibrahim (blessings of Allah be upon him) and I see your companions much in resemblance with him, i. e. his personality, and I saw Gabriel (peace be upon him) and I saw Dihya nearest in resemblance to him; but in the narration of Ibn Rumh it is Dihya b. Khalifa.

- Book 001, Number 0322:

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) said: When I was taken for the night journey I met Moses peace be upon him). The Apostle of Allah (may peace be upon him) gave his description thus: He was a man, I suppose-and he (the narrator) was somewhat doubtful (that the Holy Prophet observed): (Moses) was a man erect in stature with straight hair on his head as it he was one of the men of the Shanu'a; and I met Jesus and the Apostle of Allah (may peace be upon him) described him as one having a medium stature and a red complexion as if he had (just) come out of the bath He observed: I saw Ibrahim (peace be upon him) and amongst his children I have the greatest resemblance with him. He said: There were brought to me two vessels. In one of them was milk and in the other one there was wine. And it was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided on al-fitra or you have attained al-fitra. Had you selected wine, your Ummah would have been misled.

- Book 001, Number 0323:

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah (may peace be upon him) said: I found myself one night near the Ka'bah, and I saw a man with wheat complexion amongst the fair-complexioned men that you ever saw. He had a lock of hair the most beautiful of the locks that you ever saw. He had combed it. Water was trickling out of them. He was leaning on two men, or on the shoulders of two men, and he was circumscribing the Ka'bah. I asked, What is he? It was said: He is al-Masih son of Mary. Then I saw another person, stout and having too much curly hair, and blind in his right eye as if it was a full swollen grape. I asked Who is he? It was said: He is al-Masih al-Dajjal.

- Book 001, Number 0324:

It is narrated on the authority of 'Abdulldh b. Umar that one day the Messenger of Allah (may peace be upon him) mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (may peace be upon him) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his bands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-Dajjal.

- Book 001, Number 0325:

It is narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) said: I saw near the Ka'bah a man of fair complexion with straight hair, placing his hands on two persons. Water was flowing from his head or it was trickling from his head. I asked: Who is he? They said: He is Jesus son of Mary or al-Masih son of Mary. The narrator) says: I do not remember which word it was. He (the Holy Prophet) said: And I saw behind him a man with red complexion and thick curly hair, blind in the right eye. I saw in him the greatest resemblance with Ibn Qitan I asked: Who is he? They replied: It is al-Masih al-Dajjal.

- Book 001, Number 0326:

It is narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (may peace be upon him) said: When the Quraish belied me, I was staying in Hatim and Allah lifted before me Baitul-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it.

- Book 001, Number 0327:

'Abdullah reported on the authority of his father 'Umar b. Khattab that he heard from the Messenger of Allah (may peace be upon him) say: I was sleeping when I saw myself making circuit around the Ka'bah, and I saw there a man of fair complexion with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is the son of Mary. Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind of one eye as it his eye was a swollen grape. I asked: Who is he? They said: He is Dajjal. He had close resemblance with Ibn Qatan amongst men.

- Book 001, Number 0328:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: I found myself in Hijr and the Quraish were asking me about my might journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shani'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Masu'd al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation.

- Book 041, Number 6881:

Zainab bint Jahsh reported that Allah's Apostle (may peace be upon him) got up from sleep saying: There is no god but Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap) and I said: Allah's Messenger, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates.

- Book 041, Number 6882:

This hadith has been narrated on the authority of Zainab bint Jahsh with a slight variation in the chain of transmitters.

- Book 041, Number 6883:

Zainab bint Jahsh, the wife of Allah's Apostle (may peace be upon him), reported that one day Allah's Messenger (may peace be upon him) came out in a state of excitement with his face quite red. And he was saying: There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it, and he (in order to explain it) made a ring with the help of his thumb and forefinger. I said: Allah's Messenger, would we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when the evil would predominate.

- Book 041, Number 6884:
This hadith has been narrated oil the authority of Zuhri with a different chain of transmitters.

- Book 041, Number 6885:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Today the wall (barrier) of Gog and Magog has been opened so much, and WUhaib (in order to explain it) made the figure of ninety with the help of his hand.

- Book 041, Number 6886:

Harith b Abi Rabi'a and 'Abdullah b. Safwan both went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that Allah's Messenger (may peace be upon him) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: Allah's Messenger, what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said. ' This plain, ground means the plain ground of Medina.

- Book 041, Number 6887:

This hadith has been narrated on the authority of 'Abdullah b. Rufai, with the same chain of transmitters (but with the addition of these words):" When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: No, by God, she meant the plain ground of Medina.

- Book 041, Number 6888:

Abdullah b. Safwan reported that Hafsa told him that she had heard Allah's Apostle (may peace be upon him) as saying: An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the centre of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them (their kith and kin). A person (who had been listening to this badith from Abdullah b. Safwan) said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about Allah's Apostle (may peace be upon him).

- Book 041, Number 6889:

Abdullah b. Safwan reported the Mother of the Faithful as saying that Allah's Messenger (may peace be upon him) said: They would soon seek protection in this House, viz. Ka'ba (the defenceless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill) them and when they would enter a plain ground the army would be sunk in it. Yisuf (one of the narrators) said: It was a people of Syria (hordes of Hajjaj) who had been on that day comin. towards Mecca for an attack (on 'Abdullah b. Zubair) and Abdullah b. Safwan said: By God, it does not imply this army.

- Book 041, Number 6890:

'A'isha reported that Allah's Messenger (may peace be upon him) was startled in the state of sleep. We said: Allah's Messenger, you have done something in the state of your sleep which you never did before, Thereupon he said: Strange it is that some, people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: Allah's Messenger, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention.

- Book 041, Number 6891:

Usama reported that Allah's Messenger (may peace be upon him) climbed up a battlement amongst the battlements of Medina and then said: You do not see what I am seeing and I am seeing the places of turmoil between your houses as tile places of rainfall.

- Book 041, Number 6892: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

- Book 041, Number 6893:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his resort.

- Book 041, Number 6894:

This hadith has been transmitted on the authority of Abu Huraira but with this variation of wording that in the hadith transmitted on the authority of Abu Bakr, there is an addition of these words: "There is a prayer among prayers ('Asr) and one who misses it is as if his family and property have been ruined."

- Book 041, Number 6896:

Abu Bakra reported Allah's Messenger (may peace be upon him) as saying: There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: 'Allah's Messenger, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: Allah's Messenger, what is your opinion it I am drawn to a rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell.

- Book 041, Number 6898:

Ahnaf b. Qais reported: I set out with the intention of helping this person (Hadrat 'Ali) that Abu Bakra met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of Allah's Messenger (may peace be upon him), viz. 'Ali. Thereupon he said to me: Ahnaf, go back, for I heard Allah's Messenger (may peace be upon him) as saying: When two Muslims confront one another with swords (in hands) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: Allah's Messenger, it may be the case of one who kills. but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion.

- Book 041, Number 6901:

Abu Bakra reported Allah's Messenger (may peace be upon him) as saying: When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire.

- Book 041, Number 6904:

Thaiban reported that Allah's Messenger (may peace be upon him) said: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others.

- Book 041, Number 6906:

'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (may peace be upon him) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah. but He did not grant it.

- Book 041, Number 6908:

Hudhaifa b. al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger (may peace be upon him) told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

- Book 041, Number 6914:

Hudhaifa repotted: We were one day in the company of 'Umar that he said: Who amongst you has preserved in his mind most perfectly the hadith of Allah's Messenger (may peace be upon him) in regard to the turmoil as he told about it? I said: It is I. Thereupon he said: You are bold (enough to make this claim). And he further said: How? I said: I heard Allah's Messenger (may peace be upon him) as saying: There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon 'Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean. I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: Then it would not be closed despite best efforts. We said to Hudhaifa: Did Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precedes the next day. And I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We dared not ask Hudhaifa about that door. So we requested Masrdq to ask him. So he asked him and he said: (By that door, he meant) 'Umar.

- Book 041, Number 6918:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold).

- Book 041, Number 6925:

Mustaurid al-Qurashi reported: I heard Allah's Messenger (may peace be upon him) as saying: The Last Hour would come (when) the Romans would form a majority amongst people. 'Amr said to him (Mustaurid Qurashi): See what you are saying? He said: I say what I heard from Allah's Messenger (may peace be upon him). Thereupon he said: If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight. They (have the quality) of being good to the destitute and the orphans, to the weak and, fifthly, the good quality in them is that they put resistance against the oppression of kings.

- Book 041, Number 6927:

Yusair b. Jabir reported: Once there blew a red storm in Kufah that there came a person who had nothing to say but (these words): Abdullah b. Mas'ud, the Last Hour has come. He ('Abdullah b. Mas'ud) was sitting reclining against something, and he said: The Last Hour would not come until the people divide in- heritance and rejoice over booty, and then said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your off- spring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allah's Messenger (may peace be upon him) said: I know their names and the names of their forefathers and the color of their horses. They will be best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day.

- Book 041, Number 6930:

Nafi' b. Utba reported: We were with Allah's Messenger (may peace be upon him) in an expedition that there came a people to Allah's Apostle (may peace be upon him) from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met him as Allah's Messenger (may peace be upon him) was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to Conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would be conquered.

- Book 041, Number 6931:

Hudhaifa b. Usaid Ghifari reported: Allah's Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

- Book 041, Number 6932:

Hudhaifa b. Usaid reported: Allah's Apostle (may peace be upon him) was in an apartment and we were beneath that that he peeped in and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle (may peace be upon him) did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus Christ, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean.

- Book 041, Number 6935:

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels of the Busra.

- Book 041, Number 6941:

Ibn Umar reported that Allah's Messenger (may peace be upon him) came out from the house of 'A'isha and said: It would be from this side that there would appear the height of disbelief, viz. where appear the horns of Satan. i.e. cast.

- Book 041, Number 6944:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come until the women of the tribe of Daus would be seen going round Dhi al-Khalasa (for worship) and Dhi al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daus used to worship the idol.

- Book 041, Number 6947:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come until a person would pass by a grave of another person and he would say: I wish it had been my abode.

- Book 041, Number 6954:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come before a person of Qahtan comes forth driving people with his stick.

- Book 041, Number 6955:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The day and the night would not come to an end before a man called al-Jahjah would occupy the throne.

- Book 041, Number 6960:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: You shall fight in the hours to come against a nation wearing shoes made of hair and faces like hammered shields, with red complexion and small eyes.

- Book 041, Number 6961:

Abu Nadra reported: "We were in the company of Jabir b. 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinar and mud. We said: Who would be responsible for it? He said This prevention would be made by the Romans. He (Jabir b. Abdullah) kept quiet for a while and then reported Allah's Messenger (may peace be upon him) having said There would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-'Ala: Do you mean 'Umar b. 'Abd al-Aziz? They said: No (he would be Imam Mahdi.).

- Book 041, Number 6990:

'Abdullah reported: We were along with Allah's Messenger (may peace be upon him) that we happened to pass by children amongst whom there was Ibn Sayyad. The children made their way but Ibn Sayyad kept sitting there (and it seemed) as if Allah's Messenger (may peace be upon him) did not like it (his sitting with the children) and said to him: May your nose he besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am the messenger of Allah. Thereupon 'Umar b. Khattab said: Allah's Messenger, permit me that I should kill him. Thereupon Allah's Messenger (may peace be upon him) said: If he is that person who is in your mind (Dajjal), you will not be able to kill him.

- Book 041, Number 6994:

Abu Sa'id reported: I accompanied Ibn Sayyad to Mecca and he said to me: What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah's Messenger (may peace upon him) as saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard Allah's Messenger (may peace be upon him) as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah: I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity).

- Book 041, Number 6996:

Abu Sa'id Khudri reported: We came back after having performed Pilgrimage or 'Umra and Ibn Sa'id was along with us. And we encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightened from him as it was said about him that he was the Dajjal. He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa'id, drink that. I said it is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to offer to take it from his hand and he said: Abu Sa'id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said. Abu Sa'id he who is ignorant of the saying of Allah's Messenger (may peace be upon him) (he is to be pardoned), but O people of Ansar, is this hadith of Allah's Messenger (may peace be upon him) concealed from you whereas you have the best knowledge of this hadith of Allah's Messenger (may peace be upon him) amongst people? Did Allah's Messenger (may peace be upon him) not say that he (Dajjal) would be a non believer whereas I am a believer? did Allah's Messenger (may peace be upon him) not say he would be barren and no child would be born to him, whereas I have left my children in Medina? Did Allah's Messenger (may peace be upon him) not say: He would not get into Medina and Mecca whereas I have been coming from Medina and now I intend to go to Mecca? Abu Sa'id said: I was about to accept the excuse put forward by him. that he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent.

- Book 041, Number 7000:

'Abdullah b. Umar reported: 'Umar b. Khattab went along with Allah's Messenger (may peace be upon him) in the company of some persons to Ibn Sayyad that he found him playing with children near the battlement of Bani Maghala and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until Allah's Messenger (may peace be upon him) struck his back with his hands. Allah's Messenger (may peace be upon him) said: Ibn Sayyad, don't you bear witness that I am the messenger of Allah? Ibn Sayyad looked toward him and he said: I bear witness to the fact that you the messenger of the unlettered. Ibn Sayyad said to the Allah's Messenger (may peace be upon him): Do you bear witness to the fact that I am the messenger of Allah? Allah's Messenger (may peace be upon him) rejected this and said: I affirm my faith in Allah and in His messengers. Then Allah's Messenger (may peace be upon him) said to him: What do you see? Ibn Sayyad said: It us a Dukh. Thereupon Allah's Messenger (may peace be upon him) said: May you be disgraced and dishonored, you would not be able to go beyond your rank. 'Umar b. Khattab said: Allah's Messenger, permit me that I should strike his neck. Thereupon Allah's Messenger (may peace be upon him) said: If he is the same (Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and he is not that there is no good for you to kill him. 'Abdullah b. 'Umar further narrated that after some time Allah's Messenger (may peace be upon him) and Ubayy b. Ka'b went towards the palm trees where Ibn Sayyad was. When Allah's Messenger (may peace be upon him) went near the tree he hid himself behind a tree with the intention of hearing something from Ibn sayyad before Ibn Sayyad could see him, but Allah's Messenger (may peace be upon him) saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Sayyad's mother saw Allah's Messenger (may peace be upon him) behind the trunk of the palm tree. She said to Ibn Sayyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Sayyad jumped up murmuring and Allah's Messenger (may peace be upon him) said: If she had left him alone he would have made things clear. Abdullah b. Umar told that Allah's Messenger (may peace be upon him) stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (the Dajjal) is one-eyed and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger (may peace be upon him) informed him that the day when Allah's Messenger (may peace be upon him) warned people against the Dajjal, he also said: There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies.

- Book 041, Number 7005:

Ibn Umar reported that Allah's Messenger (may peace be upon him). made a mention of Dajjal in the presence of the people and said: Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape.

- Book 041, Number 7007:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: There is never a prophet who has not warned the Ummah of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters k f. r. (Kafir).

- Book 041, Number 7015:

An-Nawwas b. Sam'an reported that Allah's Messenger (may peace be upon him) made a mention of the Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he said: I harbour fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii.). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He said.. For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth.

- Book 041, Number 7015 (remaining part):

He would then walk through the waste, land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would at this very time that Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odour of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberia and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will.

- Book 041, Number 7015 (last part):

Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milk cow would give so much milk that a whole party would be able to drink it. And the milk camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milk sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

- Book 041, Number 7017:

Abu Sa'id al-Khudri reported that Allah's Messenger (may peace be upon him) one day gave a detailed account of the Dajjal and in that it was also included: He would come but would not be allowed to enter the mountain passes to Medina. So he will alight at some of the barren tracts near Medina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are Dajjal about whom Allah's Messenger (may peace be upon him) had informed us. The Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbor doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are a Dajjal) than at the present time (that you are actually so). The Dajjal would then make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That person would be Khidir (Allah be pleased with him).

Chapter 3

ALL REFERENCES FROM JAMI TIRMIZI

- 2160.
'Abdullah bin As-Sa'ib bin Yazid narrated from his father, from his grandfather who said: "The Messenger of Allah i said: 'Let one of you not take his brothers staff, neither in play nor seriousness. Whoever took his brother's staff, then let him return it to him." (Sahih)

- 2162.

Abu Hurairah narrated that the Prophet said:
"Whoever points a piece of iron at his brother,
the angels curse him." (Sahih)

- 2165.

Ibn 'Umar narrated: "Umar delivered a Khutbah to us at AJ-Jabiyah He said: 'O you people! Indeed I have stood among you as the Messenger of Allah stood among us, and he said: "I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is AshShaitan. Adhere to the Jama'ah, beware of separation, for indeed Ash-Sha4an is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the Jama 'ah. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you." (Sahih)

- 2168.
Abu Bakr Al-Siddiq said: "O you people! You recite this Ayah: Take care of yourselves! If you follow the guidance no harm shall come to you I indeed heard the Messenger of Allah saying: 'When the people see the wrongdoer and they do not take him by the hand, then soon Allah shall envelope you in a punishment from Him." (Sahih)

- 2171.

Umm Salamah narrated that the Prophet mentioned the army that the earth would swallow, so Umm Salamah said: "Perhaps there are those among them who are averse to it." He said: "They will be resurrected on their intentions." (Sahih)

- 2172.

Tariq bin Shihab said: "The first to advance the Khutbah before the Salat was Marwan. A man stood to say to Marwan: 'You have contradicted the Sunnah.' So he said: 'O so-and-so! What was there it has been left.' So Abu Sa'eed said: 'As for this, he has fulfilled what is upon him. I heard the Messenger of Allah saying: 'Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith.' (Sahih)

- 2179. Hudhaifah [bin Al-Yaman] said: "The Messenger of Allah narrated two narrations to us, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur'an was revealed, and they learned it from the Qur'an, and then they learned it from the Sunnah. Then he narrated to us about the disappearance of trust, saying, 'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg. He said: 'So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, such that it will be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners, although indeed he will not have faith equal to a mustard seed in his heart.' He (Hudhaifah) added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so." (Sahih)

- 2182.

Ibn 'Umar said: "The moon split during the time Messenger of Allah , so the Messenger of Allah said: 'Bear witness.'” (Sahih)

- 2183.

Hudhaifah bin Asad said: "The Messenger of Allah stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allah said: 'The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'juj and Ma'juj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west, and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest." (*\$ahih*)

- 2184.

Safiyyah narrated "The Messenger of Allah said: 'The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baida', or a Baida' in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.' I said: 'O Messenger of Allah ! What about those among them who are averse to it?' He said: 'Allah will resurrect them upon what was in their souls (intentions).'" (Sahih)

- 2187.

Zainab bint Jahsh said: "One day, the Messenger of Allah awoke from sleep with a flushed red face, and said: 'La Ilaha illallah. He repeated it thrice. 'Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya'juj and Ma'juj like this.' And he formed ten (with his fingers)." Zainab said: "I said: 'O Messenger of Allah! Shall we be destroyed while there are righteous among us?' He said: 'Yes, when the evil abounds.'" (Sahih)

- 2188.
'Abdullah bin Mas'ud narrated that the Messenger of Allah said: "In the end of time there will come a people young in years, foolish in minds, reciting the Qur'an which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target." (Sahih)

- 2192.

Mu'awiyah bin Qurrah narrated from his father that the Messenger of Allah said: "When the inhabitants of Ash-Sham become corrupt, then there is no good in it for you. There will never cease to be a group in my Ummah who will be helped (by Allah), they will not be harmed by those who forsake them until the Hour is established." Muhammad bin Isma'il said: "Ali bin Al-Madini said: 'They are the people of hadith.'" (Sahih)

- 2195.

Abu Hurairah narrated that the Messenger of Allah said: "Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world." (Sahih)

- 2199.

'Alqamah bin Wa'il bin Hujr narrated from his father: "I heard the Messenger of Allah (ﷺ) while a man was asking him: 'What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?' So the Messenger of Allah (ﷺ) said: 'Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.'(Sahih)

- 2241.

Ibn 'Umar narrated that the Prophet was asked about the Dajjal, so he said: "Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape." (Sahih)

- 2242.

Anas narrated that the Messenger of Allah said: "The Dajjal will come to Al-Madinah to find the angels have surrounded it. Neither the plague nor the Dajjal will enter it, if Allah wills." (Sahih)

- 2243.

Abu Hurairah narrated that the Messenger of Allah said: "Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and Riya is in those who boast among the people of horses and the people of camels. Al-Masih - that is Ad-Dajjal - will come, and when he reaches behind Ubud, the angels will turn his face to the direction of AshSham, and it is there that he will be destroyed." (Sahih)

- 2244.

Mujammi' bin Jariyah Al-Ansari said: "I heard the Messenger of Allah, saying: "Eisa bin Maryam will kill the Dajjal at the gate of Ludd."

[He said:] There is something on this topic from 'Imran bin Husain, Nafi' bin 'Utbah, Abu Barzah, Hudhaifah bin Asid, Abu Hurairah, Kaisan, 'Uthman bin Abi Al-'As, Jabir, Abu Umamah, Ibn Mas'ud, 'Abdullah bin 'Amr, Samurah bin Jundab, An-Nawwas bin Sam'an, 'Amr bin 'Awf and Hudhaifah bin Al-Yaman. [Abu 'Eisa said:] This hadith is [Hasan] Sahih.

This hadees is also in Bukhari and Muslim.

- 2205.

Anas bin Malik said: "I shall narrate a hadith to you that I heard from the Messenger of Allah , which none after me shall narrate that he heard it from the Messenger of Allah " [He said:] "The Messenger of Allah said: 'Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, Zina shall abound, Khamr shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man."(Sahih)

- 2207.

Anas narrated that the Messenger of Allah said: "The Hour will not be established until: 'Allah, Allah' is not said on the earth." (Sahih)

- 2214.

Anas narrated that the Messenger of Allah said: "The Hour and I were dispatched like these two" - and Abu Dawud (a narrator) indicated with his index and middle fingers - so, how much more (in length) is one then the other. (Sahih)

- 2215.

Abu Hurairah narrated that the Prophet said: "The Hour shall not be established until you fight a people whose sandals are made of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather."(Sahih)

This hadees is regarding the Turks.

- 2216.
Abu Hurairah narrated that the Messenger of Allah said: "When Kisra is ruined, there will be no Kisra after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allah's cause." (Sahih)

- 2217.

Salim bin 'Abdullah bin'Umar narrated from his father, that the Messenger of Allah j said: "A Fire is coming from Hadramawt, or from near the sea of Hadramawt - before the Day of Judgement - to gather the people." They said: "O Messenger of Allah! What do you order us?" He said: "Stick to Ash-Sham." (Sahih)

- 2221.

'Imran bin Husain narrated that the Messenger of Allah said: "The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it." (Sahih)

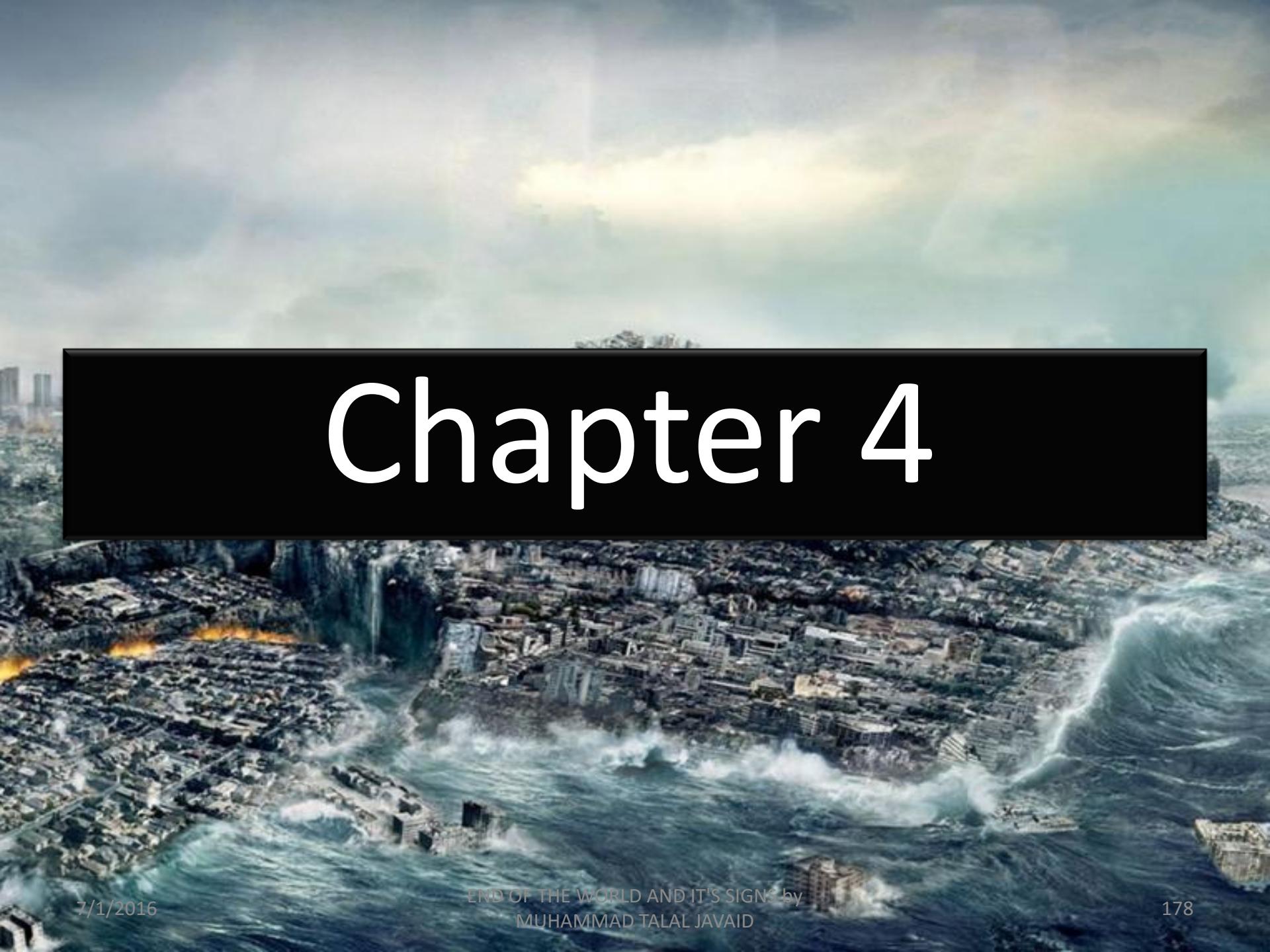
- 2233.

Abu Hurairah narrated that the Prophet, said:
"By the One in Whose Hand is my soul! Ibn
Mariam shall soon descend among you,
judging justly. He shall break the cross, kill the
pig, remove the Jizyah, and wealth will be so
bountiful that there will be none to accept it."
(Sahih)

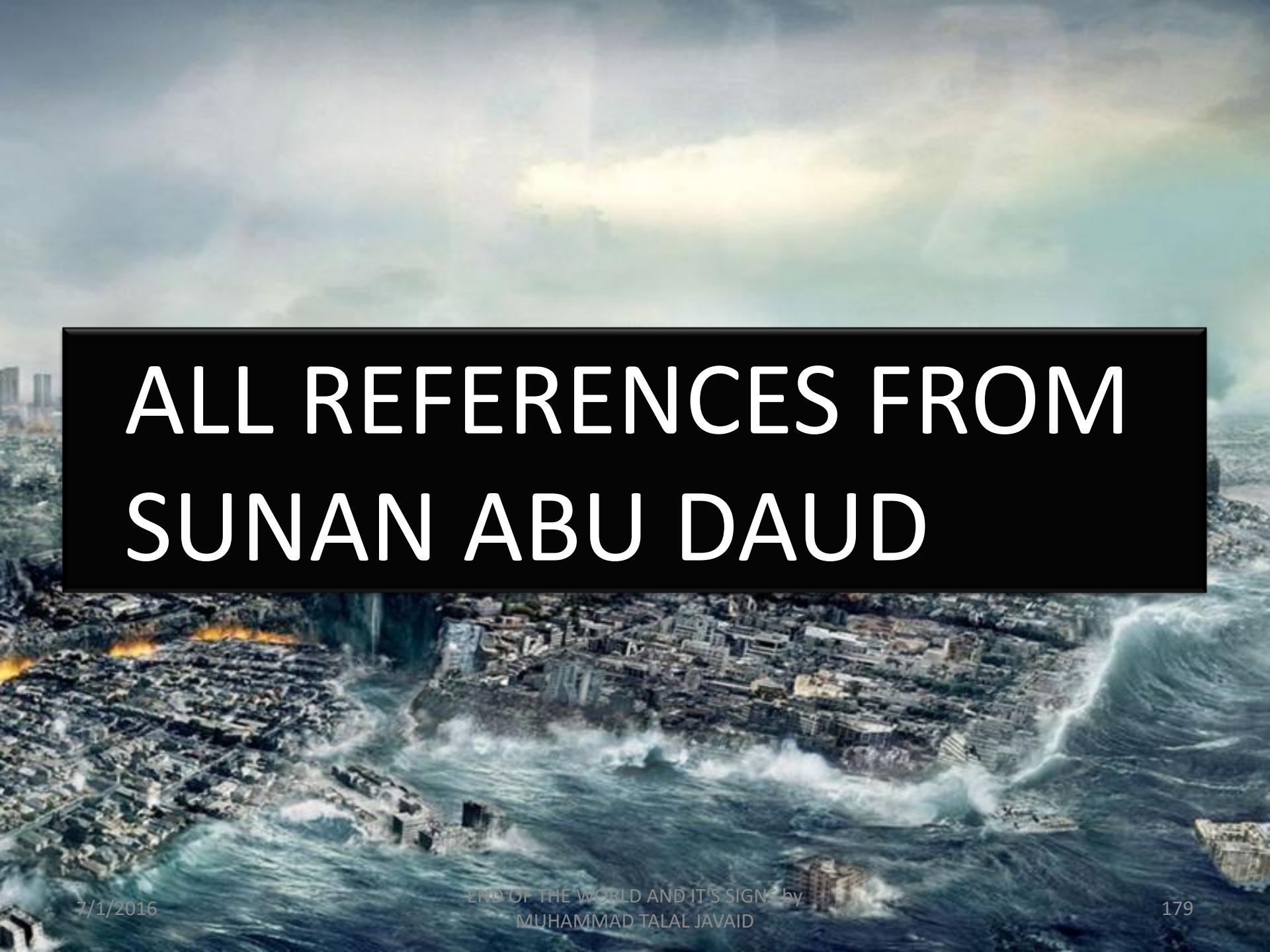
- 2253.

Fatimah bint Qais narrated that Allah's Prophet ascended the Minbar, he laughed, and said: "Verily, Tamim Ad-Dari narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassasah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about Al-Buhairah.' We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysan which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: 'What are you?' He said: 'I am the Dajjal.' (The Prophet said) "He will enter all of the lands except At-Taibah, and At-Taibah is Al-Madinah." (Sahih)

Chapter 4



ALL REFERENCES FROM SUNAN ABU DAUD



- 4292.

It was narrated from AlAwza'i, from Hassan bin 'Atiyyah, he said: "Makhul and Ibn Abi Zakariyya went to Khālid bin Ma'dan, and I went with them, so he narrated to us, from Jubair bin Nufair, concerning the Truce, that Jubair said: "Let us go to Dhu Mikhbar, one of the Companions of the Prophet ." So we went to him, and Jubair asked him about the Truce. He said: 'I heard the Messenger of Allah say: "You will make peace with the Romans in a secure truce, and you and they will fight an enemy who is behind you, and you will be victorious, seize spoils of war, and be safe. Then you will return, and camp in a meadow where there are mounds. A Christian man will raise the cross and will say: "The cross has prevailed." A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle." (Sahih)

- 4293.

This Hadith was narrated - from Al-Walid bin Muslim, he said: "Abu 'Amr narrated to us, from Hassan bin 'Atiyyah," and he added: "The Muslims will go to their weapons and fight, and Allah will honor that band with martyrdom." (Sahih)

- 4298.

It was narrated from Abu Ad-Darda' that the Messenger of Allah said: "The camp of the Muslims on the day of the Great Battle will be in Al-Ghutah, beside a city called Damascus, one of the best cities of Ash-Sham." (Sahih)

- 4310.

It was narrated that Abu Zur'ah said: A group of people came to Marwan in Al-Madinah, and heard him narrating about the signs, and that the first of them would be the Dajjal. He said: I went to 'Abdullah bin 'Amr and told him, and 'Abdullah said: "He has not said anything (of importance). I heard the Messenger of Allah say: 'The first signs to appear will be the rising of the sun from its place of setting, or the Beast appearing to the people in the forenoon. Whichever of them appears before the other, the other will follow soon afterwards." (Sahih)

'Abdullah - who used to read books - said: "I think the first of them to appear will be the rising of the sun from its place of setting."

- 4311.

It was narrated that Hudhaifah bin Asid Al-Ghifari said: "We were sitting and talking in the shade of a room belonging to the Messenger of Allah , and we mentioned the Hour, and our voices grew loud. The Messenger of Allah said: 'It will never happen, or the Hour will never begin, until there have been ten signs before it: The rising of the sun from its place of setting, the emergence of the Beast, the emergence of Ya'juj and Ma'juj, the Dajjal, 'Eisa bin Mariam, the smoke, and three collapses of the earth: one in the west, one in the east and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the furthest part of Aden, which will drive the people to the Place of Gathering." (Sahih)

- 4312.

It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'The Hour will not begin until the sun rises from its place of setting. When it rises and the people see it, those who are upon it (the earth) will believe, but that will be when "no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.'"" (Sahih)

- 4313.

It was narrated from Hafs bin 'Asim that Abu Hurairah said: "The Messenger of Allah said: 'Soon the Euphrates will uncover a treasure of gold. Whoever is present (at that time) should not take anything from it.'" (Sahih)

- 4319.

'Imran bin Husain said: "The Messenger of Allah said: 'Whoever hears of the Dajjal let him go far away from him, for by Allah a man will come to him thinking that he is a believer, and he will follow him because of the doubts he will be sent with, or due to the doubts he will be sent with.' This is how he said it. (Sahih)

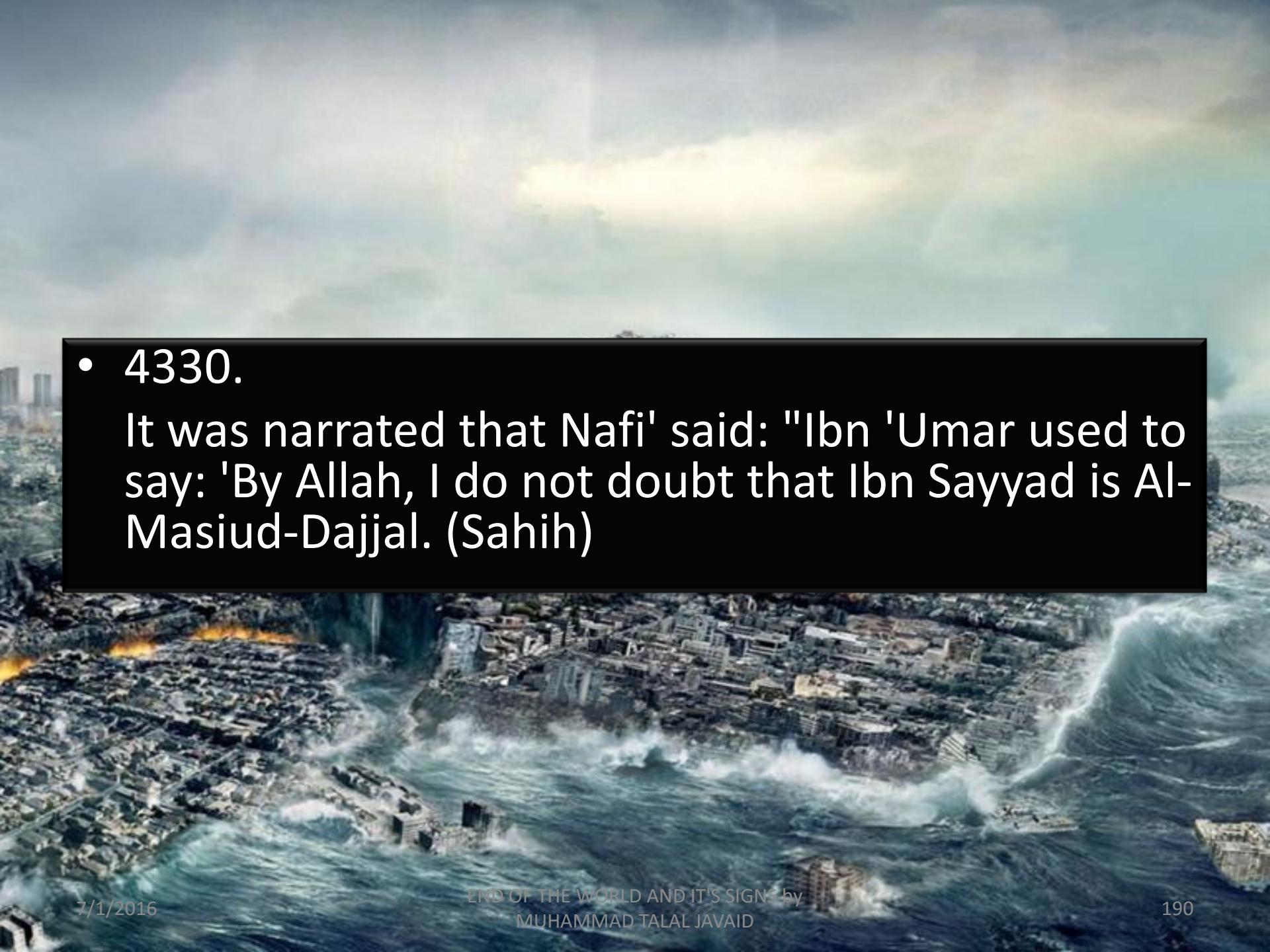
- 4321.

It was narrated that An-Nawwas bin Sam'an Al-Kilabi said: "The Messenger of Allah mentioned the Dajjal and said: 'If he appears while I am among you, I will deal with him on your behalf, and if he appears while I am not among you, then each man must deal with him on his own behalf. Allah will take care of every Muslim on my behalf after me. Whoever among you lives to see him, let him recite the opening Verses of Surat Al-Kahf over him, for that is your protection against his Fitnah.' We said: 'How long will his stay be on earth be?' He said: 'Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.' We said: 'O Messenger of Allah, on that day which is like a year, will the prayers of one day be sufficient for us?' He said: 'No. You will have to figure it based upon its length.' Then 'Eisa bin Mariam, peace be upon him, will descend at the white minaret in the east of Damascus. And he will catch up with him at the gate of Ludd, and will kill him." (Sahih)

- 4326.

It was narrated from 'Abdullah bin Buraidah (he said): "Amir bin Sharahil Ash-Sha'bi narrated to us, from Fatimah hint Qais, that she said: 'I heard the caller of the Messenger of Allah crying out: "As-Salatu Jami'ah (prayer is about to begin)." So I went out and prayed with the Messenger of Allah , and when the Messenger of Allah had finished the prayer, he sat on the Minbar, and he was smiling. He said: "Let each person remain in the place where he prayed." Then he said: "Do you know why I called you together?" They said: "Allah and His Messenger know best." He said: "By Allah, I did not call you together for some alarming news or for something good. Rather I have called you together because Tamim Ad-Dari was a Christian, and he came and pledged allegiance, and accepted Islam. He told me something which agrees with what I was telling you about the Dajjal. He told me that he sailed on a ship with thirty men of Lakhm and Judham and they were tossed by the waves of the sea for a month. Then they were cast upon an island at sunset. They sat in a small rowing-boat and landed on that island. They were met by a beast with a great deal of hair. They said: 'Woe to you, what are you?' It said: 'I am Al-Jassasah. Go to this man in the monastery, for he is anxious to know about you.' He said: 'When it named a man for us, we were afraid of it, lest it be a she-devil. We set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands bound to his neck.' And he mentioned the Hadith; "and he asked them about the date-palms of Baisan, the spring of Zughar and the unlettered Prophet. And he said: 'I am the Dajjal, and soon I will be given permission to emerge.' And the Prophet said: "He is in the Sea of Ash-Sham (Mediterranean), or the Yemeni Sea (Arabian Sea). No, rather he is in the east" twice, and pointed with his hand towards the east. She said: "I memorized this from the Messenger of Allah a." (Sahih)

- 4330.
It was narrated that Nafi' said: "Ibn 'Umar used to say: 'By Allah, I do not doubt that Ibn Sayyad is Al-Masiud-Dajjal. (Sahih)



- 4331.
It was narrated that Muhammad bin Al-Munkadir said: "I saw Jabir bin 'Abdullah swearing by Allah that Ibn As-Sayyad was the Dajjal. I said: 'Are you swearing by Allah?' He said: 'I heard 'Umar swearing by Allah to that effect, in the presence of the Messenger of Allah , and the Messenger of Allah did not object to that." (Sahih)

- 433.

It was narrated from Al-'Ala', from his father that Abu Hurairah said: "The Messenger of Allah said: 'The Hour will not begin until thirty Dajjal have appeared, each of them claiming that he is the messenger of Allah.' (Sahih)

- 4348.

It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah led us in praying 'Isha' one night towards the end of his life, and when he had said the Salam he stood up and said: 'Do you not see this night of yours? One hundred years from now, no one who is on the face of the earth will be left.' Ibn 'Umar said: "The people misunderstood these words of the Messenger of Allah when they narrated these Ahadith about one hundred years. What the Messenger of Allah said was: 'No one who is on the face of the earth today will be left,' meaning that that generation would come to an end." (Sahih)

- 4349.

It was narrated that Abu Tha'labah Al-Khushani said: "The Messenger of Allah said: 'Allah will not impose too much hardship on this Ummah by delaying them for half a day (on the Day of Resurrection)." (Sahih)

Chapter 5

- ALL REFERENCES FROM MUSNAD AHMED BIN HANBAL



- Imam Ahmed reported in his Musnad (5/35) that the Messenger (saw) said: “If the people of as-Sham (Palestine, Lebanon, Jordan, Syria) went astray then there would be no goodness amongst you, but however there will continue to be a group supported from my ummah, and they will not be bothered by those who disapproved until the day of Judgement”.

- The Imam Ahmad related in his Musnad that Abu Umama Al-Bahili quoted the Messenger of Allah as saying: “A group from my Ummah are still knowledgeable about the truth, they are vanquishing their enemy, and those who disagree with them cannot harm them until Almighty Allah’s command comes to them. They are thus.” “O Messenger of Allah,” he was asked, “where are they?” “In and around Jerusalem,” the Messenger of Allah replied.
[Musnad al-Imam Ahmad, Vol 5 p 269 (al-Maktab al-Islami Lil Tiba'a wa al-Nashir, Beirut)]

Chapter 6

ALL REFERENCES FROM IBN MAJAH

- Book 57, Number 57.1.1:

Malik related to me from Abu'z-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The fire of the children of Adam which they kindle is a seventieth part of the fire of Jahannam." They said, "Messenger of Allah, this fire is certainly enough." He said, "That fire is sixty-nine times greater."

- Book 57, Number 57.1.2:

Malik related to me from his paternal uncle Abu Suhayl ibn Malik from his father that Abu Hurayra said, "Do you think that it is red like this fire of yours? It is blacker than tar."

Chapter 7 (Final Chapter)

- And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall moon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting. (39:68)

Surah 99. The Earthquake

- 1. When the earth is shaken to her (utmost) convulsion,
- 2. And the earth throws up her burdens (from within),
- 3. And man cries (distressed): 'What is the matter with her?'
- 4. On that Day will she declare her tidings:
- 5. For that thy Lord will have given her inspiration.
- 6. On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
- 7. Then shall anyone who has done an atom's weight of good, see it!
- 8. And anyone who has done an atom's weight of evil, shall see it.

Surah 44. Smoke

1. Ha-Mim.
2. By the Book that makes things clear;-
3. We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).
4. In the (Night) is made distinct every affair of wisdom,
5. By command, from Our Presence. For We (ever) send (revelations),
6. As Mercy from thy Lord: for He hears and knows (all things);
7. The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.
8. There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.
9. Yet they play about in doubt.
10. Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,
11. Enveloping the people: this will be a Penalty Grievous.
12. (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"
13. How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,-
14. Yet they turn away from him and say: "Tutored (by others), a man possessed!"
15. We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

Surah 44. Smoke

- 16.** One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!
- 17.** We did, before them, try the people of Pharaoh: there came to them an apostle most honorable,
- 18.** Saying: "Restore to me the Servants of Allah. I am to you an apostle worthy of all trust;
- 19.** "And be not arrogant as against Allah. for I come to you with authority manifest.
- 20.** "For me, I have sought safety with my Lord and your Lord, against your injuring me.
- 21.** "If ye believe me not, at least keep yourselves away from me."
- 22.** (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."
- 23.** (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.
- 24.** "And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."
- 25.** How many were the gardens and springs they left behind,
- 26.** And corn-fields and noble buildings,
- 27.** And wealth (and conveniences of life), wherein they had taken such delight!
- 28.** Thus (was their end)! And We made other people inherit (those things)!
- 29.** And neither heaven nor earth shed a tear over them: nor were they given a respite (again).
- 30.** We did deliver aforetime the Children of Israel from humiliating Punishment,

Surah 44. Smoke

- 31.** Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.
- 32.** And We chose them aforetime above the nations, knowingly,
- 33.** And granted them Signs in which there was a manifest trial
- 34.** As to these (Quraish), they say forsooth:
- 35.** "There is nothing beyond our first death, and we shall not be raised again.
- 36.** "Then bring (back) our forefathers, if what ye say is true!"
- 37.** What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.
- 38.** We created not the heavens, the earth, and all between them, merely in (idle) sport:
- 39.** We created them not except for just ends: but most of them do not understand.
- 40.** Verily the Day of sorting out is the time appointed for all of them,-
- 41.** The Day when no protector can avail his client in aught, and no help can they receive,
- 42.** Except such as receive Allah.s Mercy: for He is Exalted in Might, Most Merciful.
- 43.** Verily the tree of Zaqqum
- 44.** Will be the food of the Sinful,-
- 45.** Like molten brass; it will boil in their insides.

Surah 44. Smoke

46. Like the boiling of scalding water.
47. (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!
48. "Then pour over his head the Penalty of Boiling Water,
49. "Taste thou (this)! Truly wast thou mighty, full of honor!
50. "Truly this is what ye used to doubt!"
51. As to the Righteous (they will be) in a position of Security,
52. Among Gardens and Springs;
53. Dressed in fine silk and in rich brocade, they will face each other;
54. So; and We shall join them to Companions with beautiful, big, and lustrous eyes.
55. There can they call for every kind of fruit in peace and security;
56. Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-
57. As a Bounty from thy Lord! that will be the supreme achievement!
58. Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.
59. So wait thou and watch; for they (too) are waiting.

1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:
2. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,
3. Wherein they shall remain for ever:
4. Further, that He may warn those (also) who say, "(Allah) hath begotten a son":
5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!
6. Thou wouldest only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.
7. That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.
8. Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).
9. Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?
10. Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
11. Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):
12. Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!
13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
14. We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!
15. "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah.

16. "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."
17. Thou wouldest have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah. He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.
18. Thou wouldest have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldest have certainly turned back from them in flight, and wouldest certainly have been filled with terror of them.
19. Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, "How long have ye stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "(Allah) (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.
20. "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."
21. Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."
22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

- 23.** Nor say of anything, "I shall be sure to do so and so tomorrow"-
- 24.** Without adding, "So please Allah." and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."
- 25.** So they stayed in their Cave three hundred years, and (some) add nine (more)
- 26.** Say: "(Allah) knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.
- 27.** And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.
- 28.** And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.
- 29.** Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!
- 30.** As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.
- 31.** For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!
- 32.** Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.
- 33.** Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.
- 34.** (Abundant) was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honor and power in (my following of) men."

Surah 18. The Cave

35. He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish,
36. "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."
37. His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?
38. "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.
39. "Why didst thou not, as thou wentest into thy garden, say: '(Allah)'s will (be done)! There is no power but with Allah.' If thou dost see me less than thee in wealth and sons,
40. "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-
41. "Or the water of the garden will run off underground so that thou wilt never be able to find it."
42. So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"
43. Nor had he numbers to help him against Allah, nor was he able to deliver himself.
44. There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.
45. Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.
46. Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.
47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.
48. And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!":

Surah 18. The Cave

49. And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.

50. Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!

51. I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for helpers such as Me to take as lead (men) astray!

52. One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

53. And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

54. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

55. And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?

56. We only send the apostles to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

57. And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.

58. But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment, but they have their appointed time, beyond which they will find no refuge.

59. Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.

60. Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

61. But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

62. When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

63. He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

64. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

65. So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"

67. (The other) said: "Verily thou wilt not be able to have patience with me!"

68. "And how canst thou have patience about things about which thy understanding is not complete?"

69. Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

70. The other said: "If then thou wouldest follow me, ask me no questions about anything until I myself speak to thee concerning it."

71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"

72. He answered: "Did I not tell thee that thou canst have no patience with me?"

73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

74. Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"

75. He answered: "Did I not tell thee that thou canst have no patience with me?"

76. (Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."
77. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"
78. He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.
79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.
80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).
81. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.
82. "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."
83. They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."
84. Verily We established his power on earth, and We gave him the ways and the means to all ends.
85. One (such) way he followed,
86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

87. He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

88. "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

89. Then followed he (another) way,

90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

91. (He left them) as they were: We completely understood what was before him.

92. Then followed he (another) way,

93. Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

94. They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

95. He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:

96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

97. Thus were they made powerless to scale it or to dig through it.

98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

99. On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

100. And We shall present Hell that day for Unbelievers to see, all spread out,-

101. (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

103. Say: "Shall we tell you of those who lose most in respect of their deeds? -

104. "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

105. They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

106. That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

108. Wherein they shall dwell (for aye): no change will they wish for from them.

109. Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

110. Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah. whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

Surah 75. The Rising Of The Dead, Resurrection

- 1. I do call to witness the Resurrection Day;**
- 2. And I do call to witness the self-reproaching spirit: (Eschew Evil).**
- 3. Does man think that We cannot assemble his bones?**
- 4. Nay, We are able to put together in perfect order the very tips of his fingers.**
- 5. But man wishes to do wrong (even) in the time in front of him.**
- 6. He questions: "When is the Day of Resurrection?"**
- 7. At length, when the sight is dazed,**
- 8. And the moon is buried in darkness.**
- 9. And the sun and moon are joined together,-**
- 10. That Day will Man say: "Where is the refuge?"**
- 11. By no means! No place of safety!**
- 12. Before thy Lord (alone), that Day will be the place of rest.**
- 13. That Day will Man be told (all) that he put forward, and all that he put back.**
- 14. Nay, man will be evidence against himself,**
- 15. Even though he were to put up his excuses.**
- 16. Move not thy tongue concerning the (Qur'an) to make haste therewith.**
- 17. It is for Us to collect it and to promulgate it:**

Surah 75. The Rising Of The Dead, Resurrection

- 18.** But when We have promulgated it, follow thou its recital (as promulgated):
- 19.** Nay more, it is for Us to explain it (and make it clear):
- 20.** Nay, (ye men!) but ye love the fleeting life,
- 21.** And leave alone the Hereafter.
- 22.** Some faces, that Day, will beam (in brightness and beauty);-
- 23.** Looking towards their Lord;
- 24.** And some faces, that Day, will be sad and dismal,
- 25.** In the thought that some back-breaking calamity was about to be inflicted on them;
- 26.** Yea, when (the soul) reaches to the collar-bone (in its exit),
- 27.** And there will be a cry, "Who is a magician (to restore him)?"
- 28.** And he will conclude that it was (the Time) of Parting;
- 29.** And one leg will be joined with another:
- 30.** That Day the Drive will be (all) to thy Lord!
- 31.** So he gave nothing in charity, nor did he pray!-
- 32.** But on the contrary, he rejected Truth and turned away!
- 33.** Then did he stalk to his family in full conceit!
- 34.** Woe to thee, (O men!), yea, woe!
- 35.** Again, Woe to thee, (O men!), yea, woe!

Surah 75. The Rising Of The Dead, Resurrection

- 36. Does man think that he will be left uncontrolled, (without purpose)?**
- 37. Was he not a drop of sperm emitted (in lowly form)?**
- 38. Then did he become a leech-like clot; then did ((Allah)) make and fashion (him) in due proportion.**
- 39. And of him He made two sexes, male and female.**
- 40. Has not He, (the same), the power to give life to the dead?**